

BA'BA'S DARSHAN



BA'BA' NAM KEVALAM
(Only the Name of the Supreme Father)

Handwritten purple ink:
A small mark resembling a stylized '2' or '4' with a dot above it.
Below it, a long, flowing, cursive signature or scribble.

BA'BA'S DARSHAN

Summary of tape recorded spiritual discourses of Shrii Shrii Anandamurtijii as delivered in Philippines and Ranchi. (printed in Maharlika Times, monthly journal of Ananda Marga Pracaraka Samgha in the Philippines Inc.)

Still State Ananda...

Dedicated to the

**LOTUS FEET OF THE LORD
SHRII SHRII ANANDAMURTIJII**

Summary of tape recorded spiritual discourses of Shrii Anandamurti delivered in Philippines and Hawaii (printed in Maharaja's Journal of Ananda Marga Prasarana Samgha in the Philippines Inc.)

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Ac.' Adveshananda Avadhuta
Sectorial Secretary
Ananda Marga Pracaraka Samgha
1354 Paz, Paco, Manila
Tel. 58-86-50



Shrii Shrii Anandamurtiiji

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MAHARISHI JOURNAL PUBLICATION

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PREFACE

This is an attempt to convey to our readers Ba'Ba's spiritual discourses in simplified form.

The discourses have been recorded from the tapes available and previous Maharlika Times publications. Our Beloved Ba'Ba' never prepares His discourses, He delivers them spontaneously, hence the difficulty.

We wish to present all the discourses of the Marga Guru in several volumes of Ba'Ba', Darshan. Readers are also requested to send their experiences with our Beloved Ba'Ba'.

Our sincere thanks to all who have contributed to the publication of this volume.

Ac. Adveshananda Avadhuta

MAHARLIKA TIMES PUBLICATION

MESSAGE FROM BA'BA

(Evening) 23-5-69

There is a single entity, personality in this universe. Apparently you are many, but fundamentally you are one. The one is manifested in many. The word 'Khil' in Sanskrit means a latch. 'Akhil' therefore means that which cannot be contained or closed, i.e., this Universe. The creation of this universe, its substance is one, though creation is manifold. Why this creation of one into many? The reply is only with the Creator; the Supreme Lord. Philosophers try to answer this question but fail. How far can a microcosmic brain with its small nerve fibers go? Even if he utilizes all his mental powers he cannot succeed. The devotee's approach to this question is, however, different. He enters God's mind, mingles his mind with that of the Supreme Being and knows some of the secrets of God's mind from within.

The devotees say God is Supreme. They sing His glory and defend all His actions. That is why God says that "My devotees are greater than Myself".

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Dr. Advashananda Advashananda

A common man says: "O God, we are tired of your Liila. What is its need? We are all suffering and you call it a play."

The devotee, however, defends God with this: "My Lord was utterly alone before creation. A man gets mad if he is alone for long in a big vacant house. God was restless before creation. He could neither love nor feel angry with anyone. So creation was a compulsion. He has created all these forms by multiplying Himself. When God was alone, He had the power to see but there were no objects to be seen. Now that He has started creation, He sees whatever He thinks. If we are His own forms and feel a little restlessness — in His creation — we are blessed for we are saving our Lord from the restlessness — of the utter loneliness. This is the way a devotee looks at the secret of creation. We are all part of that Supreme Being — He is playing with Himself in all our forms. This is a Divine Play. He is playing hide and seek with Himself. Search Him in your little 'I' feeling and you will find the King of Kings there. In fact, the name of this Search is Sadhana.

If you do not go within, do you want to go out? But where will you go? As He is in this Universe and surrounds this universe.

You cannot go out of Him. He is there within and without. In your small 'I' as well as in this big universe. He alone is a single entity pervading all forms.

By thinking of Him one gets free from all kinds of bondages like fear, etc., and one who is free from bondages is Shri Himself. Knowing Him is being Him. This is the way of establishing oneself with Him of becoming the single entity by transcending the many forms.

Doing Sadhana, becoming one with this single entity is your birthright which no one can snatch from you. Kick all obstacles from your path of becoming one with Him. Do not feel afraid of anybody. The Lord is with you. He will guide you forward. Victory is Yours.

GOD IS WITH YOU

You all know that the *Parampurush* is close to you. He is so near that nothing can be nearer. As *Parampurush* is everywhere, so He is also at the farthest point from you. If you feel that He is far from you, He becomes so distant that you cannot measure the distance.

If you know that *Parampurush* is great and vast, He appears so huge and enormous that you will be bewildered. He will appear so resplendent that your eyes will close at His sight. He is the creator of this expressed universe. But He is also in the smallest atom of this universe. If He were not that small, subtle, how would He enter such a small thing as an atom?

He appears to you as per your feelings towards Him. If you are subtle, He is nearest to you; if you are crude, He is farthest from you. Do you feel whether the *Parampurush* is in Ranchi or in America? He is so near as to be in your feeling and so far as a distant country. When you think He is here, He is nearer than here. He is so near that it is difficult to measure the distance. You search

Him in the caves of the Himalayas and wander here and there and He is nowhere. But when you find His awareness, you know that He was along with you in your search and that He was seated in your heart.

He shares your joys and pains, as He is with you through thick and thin. He never leaves you even all others have abandoned you.

Every Jiiva, living being, is immortal. You have been born in eternity and are moving towards immortality. Therefore, there is no need to be afraid, despondent or sorry in any condition.

Never think that your life has become useless. It is in your hands to make your life useful or to waste it. If you are aware that *Parampurush* is always with you, and He is the greatest of the entities and there is no other entity who loves you so dearly you have no cause to feel that your life has become useless.

DEVOTEE'S PERSONAL RELATIONSHIP
WITH GOD

It is the utilization of energy which mat-

ters and not the possession of an unutilized capacity. Many people have inferiority complexes of different kinds. They think they are not learned. How will they achieve their goal of life?

It is wrong to presume that by reading voluminous books or by delivering beautiful lectures, one can attain the *Parampurush*. No scholarship, not even literacy is required to meet God. The future of those who are uneducated is also bright.

God's relation with men is a family relation. When parents feed the children, they do not give four pieces of bread to the son who is a Master of Arts and only one to the next son who is only a Matriculate. For parents, all their children are equal. Similarly, for God all persons are equal for spiritual food. Really, the love of parents is dependent not upon the education of the children but upon the children's attachment for the parents.

The scholars or the intellectuals have one drawback. They read different theories and philosophies and these things create a clash in their minds. They are unable to decide

which philosophy is correct. The uneducated, on the other hand, are better, as they walk on the spiritual path with steadiness undisturbed by warring ideas. The intellect is incapable of comprehending the *Parampurush*. After all, it is only a creation of *pratisan-char* process in which consciousness reconverts itself into mind, from the five fundamental factors into which it converted itself earlier. Intellect therefore cannot comprehend its Creator, the Supreme Being. The puppets can perform any play the Master wants them to perform, but they cannot control the man who plays them.

What is knowledge? It is the subjectivization of objectivity. God being the ultimate subjectivity, cannot be caught by the thought process which can only catch external objects and not a superior stage of subjectivity.

God is also not achieved merely by listening to spiritual talks. Some persons frequently attend spiritual congregations. But what they hear goes out through the other ear and it does not lead to salvation.

But with *Kiirtan* and with the recollection of God there is salvation, whether you do it

with faith, with devotion, or with enmity.

The word "Shradha" has no equivalent in the English language. Whatever you consider as "Summum Bonum" of life is Sah (sath). When you direct all your faculties and sentiments to achieve this goal, it is Shruh (sath), and the feeling associated with this is called Sraddha.

Even when you think of God as an enemy, you are involved in Him. Really, our mind is more activated by anger and hatred. When we quarrel with somebody, we keep on thinking that the next time we meet him, we will say mean things to him. Therefore, God will be achieved whether you love Him or hate Him. Ravana was constantly thinking of Rama as his enemy and therefore he also achieved salvation through his hands. But merely listening to scriptures or talks is not going to bring in the desired results.

Another point to remember is that God is realized only by those whom He graces with compassion. You should not feel that since you have done so much, God must shower you His Grace. On the other hand, you should feel that it is up to the Lord

to grace you or not. This body of mine will work like a machine until you grace me with Love: this should be your feeling. If you are proud of your actions, this pride will remain in the end and the Grace of God would not come. For Him, all are undistinguished. For society, the differences matter, but not for God. His grace is raining on all, but if you are carrying an umbrella of ego on your head, how will you get drenched by His Grace? Everyone has a right to enter the Brahma Lok: this is the birth right of all men. He is kind to all, every moment of one's life. One has only to receive this kindness by removing the ego.

However great a sinner may be, the moment he surrenders to the Lord, He becomes a devotee — his salvation is guaranteed.

The person whom you are trying to achieve — the *Parampurush* is your own inner most self. Your relation with Him is not external to be defined by courts, laws or society. It is a family relationship. The desire to meet God in your mind is only born when He is inclined towards you. Your

meeting with God is not a unilateral affair. It is a mutual thing. You walk one step towards Him and He will come twenty towards you.

When an infant starts walking, the parent first asks him and goads him to walk a little. He tries to walk, but falls. Then the parent advances and lifts him up on his lap. God does the same. Make the slightest efforts and He will pick and place you on His lap.

Your relation with God is personal. No one can sever this relationship. It is part of your being, your birthright.

PROPERLY UTILIZE YOURSELF TO REACH GOD

There is a famous verse from the *Upanishads* which says that you cannot reach the *Parampurush* unless you are strong and full of energy. The word 'Bal,' means the spiritual force which functions at the base of *Jiiva*. In ordinary parlance, however, Bal means capacity. It depends upon the extent to which one makes use of one's physical, psychic and spiritual energy. A person may have immense capacity; but to the extent

that he does not utilize it, it does not become helpful in God realization. Bal, therefore, depends on the extent of the use of one's capacity.

When the divine bridge was constructed by Rama to cross the ocean, Hanuman brought mountains, but the squirrel brought only small pebbles. Both were equally strong and full of energy as each was working according to his full capacity.

Thus, even a comparatively weaker man can become "Balwan" by utilizing the small energy he has. Whatever power, energy you have, utilize it for Sadhana and service and you are "Balwan", fit to reach the *Parampurush*. None of you need therefore despair. Each has the requisite wherewithal to reach the Almighty.

Utilization of energy should be in proper direction. If you have to move in the East and you start moving towards the West, your action will be considered full of pramad or madness.

Ananda Marga has the correct way through subjective approach and objective adjustment. While they keep their eyes

steady on the Absolute, they do not ignore this relative world either. They work for self-realization and social upliftment and hence the utilization of their energy is never in vain. When the effort is correct and the utilization right, you will certainly reach the goal.

I do not want you to wait life after life to reach your goal. You should realize the goal in this very life. Why will you waste even one precious moment of this life.

Therefore, fear not! Success is yours for the asking! Go on making the correct effort!

THE BLISS OF THE DEVOTEE

In the Sanskrit language, the word Nar (naar) has many meanings. One is water, another is Parama Prakriti — Causal Matrix or Supreme Operative Cosmic Principle. The third meaning is devotion.

The primary aim of every spiritual aspirant is not to enjoy the nectar of devotion by himself but to distribute it all around. They are eager to share with others the bliss which they enjoy.

In ancient times there was one such devotee who used to go from place to place distributing the bliss of devotion. His name was Naradh. Once he asked the *Paramapurush*: "O Lord, all scholars and philosophers say that you are omniscient but people do not feel your presence everywhere. Where therefore is the place where your presence can be most felt? Or, which place do you consider as dearest to you?"

The Lord replied that it is true that I am everywhere; there is no action, no thought, no feeling in which I am not present. All actions take place before my eyes within my mind. Nothing can be done or thought which is meant to be hidden from me. Still I do not live in the seventh heaven as people think. The minds which are free from narrowness, limitations and 'isms' is a place dear to me.

The true meaning of the word "Yoga" is to unify. But those who do Asanas, Pranayama, etc. without devotion are cultivating the desert. Without the water of devotion, their effort will not succeed. I am not in the hearts of such dry yogis.

The meaning of the word 'Bhakti' is attraction for the Supreme. When the attraction is for something limited, it is called 'Aasakti' when the attraction is for the supreme, it is devotion, 'Bhakti'. There is no compromise, no meeting point between 'Aasakti' and 'Bhakti', between attraction for the Supreme and attraction for the objects of the world. In 'Aasakti', the feeling is that I get the object. In 'Bhakti,' the feeling is, that I merge myself in Him. Where there is no desire, there the Lord lives. The Lord and the desire for the world cannot co-exist, like the sun and the night.

For the devotees, all other enjoyments are insipid. They are like saltless food. Hence, the Lord says that where my devotees sing my praise, do Kiirtan, there I go; I cannot help going there.

Someone is scholarly; another is rich. They may be devotees or may not be. The only thing that the devotee needs is Love of the Lord. When all feelings and all attachments are directed towards Him, then it is devotion. The only qualifications is a

sincere heart. If your heart is pure, you need nothing else.

Nothing is gained by becoming a 'Jnani'. It has use only so far as devotion is not born. When you need tasty food, the paper on which you place this food is Jnana. The food itself is Karma, and the taste of the food is bhakti. If you have absorbed the food and got its taste, the dirty paper of jnana has to be thrown in the dust bin. This alone is wisdom. Be wise!

THE GREATNESS IN MAN

(Tape recorded speech in Philippines)

Each and every living being has got the "Longing for the Great". Each and every man wants to do something noble, something lasting but the life of each and every man is not crowned with success because the thing that a man requires most is a proper guidance.

In ancient times, there was a Yogi king in ancient India about 3500 years ago and his guide was Lord Krishna. Krishna was a great Yogi. Name of that Yogi king was Yudhisthira, which means one who can maintain his mental balance even in what time. Now, who is a Yogi? Yogi means a practical man. A Yogi has got little to do with theory. A Yogi is not a theoretician. He is a practical man.

He was asked a question and that question was "What is the proper path-proper way?" And the clear answer of Krishna to Yudhisthira was that one is to follow the practical man and not the theoretician. The theory may or may not be a success in

the field of application. It may be good in book, it may be good in theory, it may be good in contemplation, but it may or may not be useful in practical life.

SADHAKA MUST FOLLOW MAHA YOGI

So a Yogi, a spiritual aspirant is to follow the practical man. That means, a Yogi is to follow a Maha Yogi. Now, there are so many scriptures in the world but these scriptures vary from one another. Now the supporters of each and every scriptures say that "Ours is the message of God. It cannot be challenged." By saying this, that it cannot be challenged, they try to block the intellectual progress of the human society. They say that a man should not think beyond this. They want to block or hinder the intellectual progress of human society. They are enemies of human progress, they are enemies of human civilization. Had there been no intellectual progress, then even in this second half of twentieth century, we would have been in the stone age. So there must be intellectual progress and no power,

no theory should try to block this progress. But scriptures vary from one another and they say each and every supporter of each and every scripture say that "Ours is the message of God; it is the Supreme Word." Then, if all the scriptures are messages of that same Supreme Being, why do they vary from one another? Supreme Being is one and if all those messages are of the single Supreme Being, then there should not be any variation amongst themselves. This proves that these scriptures are not the messages of the Supreme Being.

WHAT SHOULD A COMMON MAN DO?

What is a common man to do? Whom to follow? In a particular scripture, it says that during meditation, a sadhaka (spiritual aspirant) should be facing East. Another scripture will say no, a sadhaka should be facing West. Now, how to adjust? Well, if a sadhaka wants to make an adjustment, he is to face North or South and adjustment will follow — either North or South.

WHICH SCRIPTURE IS ABSOLUTE?

A very difficult job and a knotty prob-

lem. A very knotty problem. Now, the spiritual scriptures vary from one another. A common man...what is a common man to do? Scriptures vary, social codes also vary. In ancient times, there were so many social systems and now there are so many social systems in different races of the world and amongst different races of a particular country. In the same country, there are so many social codes. Whom to follow? Which one is Absolute? Which one is Perfect? What is a common man to do? A very knotty problem. What to do and what not to do? Amongst the intellectuals we see, they always quarrel amongst themselves. Non-intellectual people may have love and affection amongst themselves, but intellectuals quarrel amongst themselves. They think that if they support the views of a particular intellectual — suppose they support another — it is rather an insultation to support others. He should create a particular school of thought of his own, of his own—he should not support others. So intellectuals always quarrel among themselves.

INTELLECTUAL QUARREL AMONGST THEMSELVES

The common man is to follow whom? Mr. A intellectual says that Mr. B intellectual knows nothing and the latter says that another intellectual, Mr. C knows nothing. What should the common man do and whom to follow? Mr. A, Mr. B, or Mr. C? A knotty problem. We see intellectuals, they always vary. Now what a man is to do? Now, what a common man, a practical man, a Yogi is to do? If you are a Yogi, the Yogi king said, "Now, what is the goal of life in man? What is the supreme goal of life?" The supreme physical, intellectual, mental, and spiritual goal of the entire cosmological order is the same, the desideratum for all. Where lies that desideratum? What is that Supreme Terminus? What is that Supreme Culminating Point and where does lie that Supreme Point?

THE ESSENCE OF SPIRITUALISM

He says the essence of spiritualism lies covertly in the "I" feeling of each and

every individual. When "I" is connected with some other physical objects, when "I" is connected to some other physical being, then that physical being is the object. "I" is the subject and that connecting link is the verbal expression.

I...Food: I eat Food. I...Mango: I eat Mango. Eat is the connecting link. Eat is the verbal expression, subject, object and connecting link.

Now there is "I" in each and every living being. I am great and that "I" is connected with the external physicalities, external objects. Now when "I" is connected with the external objects, that "I" is the subtlest portion of mind. Each and every living being has got one "I". I exist. This "I" is the subtlest point of mind. I exist. While saying "exist", indirectly we say I exist in this world. I exist in such and such place. The object is mute here. The object is not expressed but the object is understood.

This "I" of "I exist" is the the subtlest mind. I exist-that "I" of "I exist". Now we

know that in the mind of each and every living being is this feeling of "I exist". I am, I exist. There is one "I exist" in me. This is the subtlest mind. Don't you know that there is the feeling of "I exist" in us? You know it. Then I know the fact that I exist. I know the fact that there is a feeling of I exist in you. So here, the "I" of "I exist": the subject of the sentence of "I exist" is the subtlest mind. And the "I" of "I know" (I know the fact that I exist) the subject of the sentence "I know that I", is the Atman (Soul). It is not the mind; it is the Spirit or Soul. There is the feeling of "I exist" in me. I exist so here the "I exist," the subject of the sentence "I exist," is the subtlest mind, and 'I of "I know" (I know the fact that I exist), is the Atman; Spirit, Soul.

SELF, THE SUBLEST MIND

Now this "I exist" is the subtlest mind and it is called the Self. We know so many things but we ought to know our Self. When we know our Self, that state, that stance is the Supreme Stance and for that reali-

zation to know your own "I" is your Sadhana. This is your Meditation and your spiritual practice. You try to know so many things but you don't know your own Self. It is just like the citizen of Manila, who wants to see Hongkong, wants to see Tokyo, Rangoon, but he does not know Manila. First, know Manila, your own Self. First, know your inner "I". You know, a man can easily become omniscient. How can a living creature, a living being become omniscient? The secret is, if you want to know all, know one and that one is your own "I". And if you want to know everything, if you try to know, you won't be able to know anything. If you want to know all, know one and that one is your own "I". The spirit of spiritualism lies covered in your own "I" feeling, in your own "I exist".

It lies in your own "I" feeling because "I" of "I know" lies covered in the "I" of "I exist." Who is your nearest person? We try to know so many things but we should know first of all you should know your nearest object. Which one is your nearest object?

YOUR NEAREST ENTITY IS YOUR "I"

Hands, fingers, nearest object ...chest ...
No ... No ... No ... What is the nearest point? Your "I" is your nearest entity. And the distance cannot be measured. Can you measure it? It cannot be measured. So it is the nearest entity. First of all you should know, you should come in close contact with the modes of your own "I" with all the characteristics of your own "I". In your books, in your laboratories, you try to learn the characteristics of oxygen, nitrogen, hydrogen-monoxide, hydrogen peroxide, and so many elements and compounds, but you don't know your nearest, the characteristics of your nearest object. Try to know all characteristics of the nearest object in your mental laboratory.

THE REALM OF SPIRITUALITY

So how do we do it? In the laboratory, this theoretician won't be any help, won't be able to help you in your research. We require a practical demonstrator in the laboratory. So, the realm of spirituality, in the realm of Yoga and in the realm of knowing the goal of one's

life, whom to follow? Not those scriptures, theoretical books.

You may or may not follow the scriptures, you may or may not follow or you may or may not ditto those intellectuals. What we are to do is to follow these practical demonstrators, that means we have to follow the Yogis, and certainly as per His direction, we will attain that Supreme Stance and we will enjoy that Supreme Beatitude.

"KNOW YOUR GOAL"

Substance of Anandamurtijii's talk
(Morning 5-23-69)

In this world nothing is non-casual. Everything has a cause. The fact that you have been born as a human being has also a cause and a purpose. You may not know it but the Supreme Being knows it.

Life is movement from imperfection to perfection. When inanimate objects become animate there is progress. Furthermore, progress is animate being becoming multicellular matazoic — and becoming more and more complicated structures. The imperfection of a crab is not seen in a serpent. Man is the highest being, most perfect in structure. Man, thus is a perfected animal. But this is only the beginning of progress for man. He has to achieve further physical, intellectual and spiritual perfections.

Movement towards perfection, i.e., God, is Dharma; while movement towards imperfection is Adharma. The former is life, the latter is death. Man's movement towards animalism

is therefore death.

No movement is free from friction. Even when you walk, the force of gravity obstructs you. Movement towards perfection is obstructed by all the forces of imperfection. The sinful, the crude, the narrow obstruct all movement for expansion of man's mind. But with perfection, being a God-ward movement, one should not be afraid. Move on. Obstacles will go down the drain to which they belong; you will progress.

Man's mission in life is movement towards perfection - God. This is one's Dharma-duty. In this struggle, the forces of evil are bound to be defeated. That has been the case all along and will repeat itself.

You have no right to rest until you have fulfilled your mission of being perfect - divine establish yourself in perfection. Resting is a sin as it puts a stop in the movement. Do not rest till you have reached the goal.

QUALIFICATIONS WHICH A SADHAKA SHOULD POSSESS

(From "*Hara-Parvati Samvada*")

Parvati once asked Lord Shiva — "Please let me know the qualifications which should be possessed by a *Sadhaka* (spiritual aspirant)." Then came out seven points from Shiva's lips. Again Parvati asked — "What are those seven points?" "All will try to acquire those seven points if they are to be successful."

I must be successful in my mission — this firm determination is the first requisite factor. '*Divitiyashraddhayayuktam*'. There must be *Shraddha* for the object towards which one is moving. Then Parvati asked, "What is *Shraddha*?" Shiva then replied, "*Shrat satyam tasmin dhiyate iti shraddha*." *Shrat* means Satya. Absolute Reality, *Parama Tattva*. *Dha* means to march towards That. Making Absolute Reality as his desideratum when man will move towards It and will little care either for praise or for condemnation — this sort of movement towards the Absolute Reality is *Shraddha*.

The third one is '*GuruPujanam*' — i.e.,

Shraddha for the personality from whom *Sadhana* has been obtained. The fourth one is '*Samata-Bhava*.' You have performed *Sadhana* and some occult powers have been obtained by you — you feel that you are a bit above X, Y, Z, and you are not an ordinary man — if this feeling creeps into the mind, *Samata-Bhava* is lost, because then he begins feeling that there is a group of people far inferior to him. Such things are noticed in the case of the people who have come to the town from the village. They say that they don't feel like going to the villages as the villagers are illiterate and much underdeveloped. This feeling is very dangerous. If such feelings creep into the mind as a result of a little intellectual knowledge, the chances of this complex are much more in the realm of spirituality when a *Sadhaka* begins feeling somewhat developed with the development of some occult powers and the feeling of a little bliss. In the second stage of spiritual practice every *Sadhaka* gets this stage. One must be very cautious so that vanity may not develop.

'*Aghimanam surapanam gauravam raura-*

vamdhruvam

Pratistha sukariivistha trayamtyaktva harimbhajet.'

Vanity is no better than drinking wine. Sense of prestige is verily like *Raurava* — Hell. The highest *loka* is *Satyloka* and the lowest *loka* is *Raurava*. One who suffers from superiority complex is converted into stone — he will be crudified to the extent of this. This is the result of the feeling of superiority complex. One's sense of honor is like *Shukarivistha*, I will be at the pinnacle of the society and people will pay respect to me — this sense is like *Shurakarivistha*.

Hence, give up these three mental ailments (*Abhimana*, *Gaurava* and *Pratistha*) and then engage your self in the contemplation on *Hari*.

'*Samata-Bhavo*' — the fourth one is *Samata-Bhavo*.

'*Sarve samadrstidraslavyam atmavata tatmat atmavibhedena.*'

As you are, so the people remaining with you should also be.

'*Caturtho samata-bhavo paincamendriyagrahak.*'

'*Indriya-Nigraha.*' — the fifth one is *Indriya-Nigraha*, self-restraint.

'*Sastham ca pramitaharo*'

'*Pramitahara.*' — There is difference between *Pramitahara* and *Parimitahara*. *Parimitahara* means controlled diet and *Pramitahara* means balanced diet. There should be balanced diet for the body. Only control will not do. Controlling the quantity of meals will not do — one will have to take balanced diet for making the body and mind strong. Meals should be substantial, though less in quantity. This is *Pramitahara*.

Saying the sixth factor Shiva kept quiet. Then *Parvati* asked, "What's the seventh factor?" Shiva then replied, "*Saptam naeva vidyate.*" There is no seventh factor. If these six factors are borne in mind, there must be progress."

VICE AND VIRTUE

Shrii Shrii Anandamurtijii

(Tape recorded speech in Philippines)

Virtue and vice are temporal entities. These things have got nothing to do so far as a man's relationship with the Supreme Father is concerned. Suppose several boys are moving along a particular road and a particular boy fell in the drain. His clothes, his body become dirty. His friends, they laugh at him, but when the father will see his boy in that condition what he is to do? Will he laugh at him? No. No. What will he do? He himself will go there into the drain and take his boy in his own lap and clean his clothes, clean his body and after that, will say, "My boy, you should walk carefully." Sin and virtue are just like those boys in the drain. Yes.

Now, up or low ... upgraded or degraded ... all are equal for Him because the heaven is His creation, the hell is His creation. If you say that He is only in heaven, it is incorrect utterance, because He is in hell also. His sons ... His daughters ... are never alone even if we fell in the hell. What you

have to do? You are always to remember that you are the child of the Great Father. You must not feel that you are a sinner. You are a degraded party because if you think that you are a sinner it means you are meditating on sin, and when sin becomes the object of your meditation, actually you will become a sinner, because man becomes just like his object of ideation, his object of meditation. If you always meditate on sin, "I'm a sinner ... I'm a sinner ..." actually you will become a sinner. The psychological approach is that you should forget that you are actually a sinner. You should think, "I'm the son of the Great Father ... I'm the son of the Great Father ... I'm the son of the Great Father," and thus you are meditating on the Great Father. What you choose to become, you will become, and you will be one with your Great Father. But if you think that "I'm a sinner ... I am a sinner ... I am a sinner ... Oh Father, save me ... Oh Father save me ..." It is a defective approach. You should say, "I'm your son ... I'm your son ... Oh Father, put me on your lap, I'm your son I'm your son..." This should

be the approach. You should forget what you do not want.

Now, in the phase of creation, the first point of Creation is called Shambhuliunga. Liunga means the point — the Supreme point, the terminus of all expression, all movement ... the terminus of all movement ... and that terminus is a singular entity. In the phase of extrovert, it is the starting point. It is the Supreme Desideratum. This starting point comes from where the first expression takes place. The first stage of creation, the triangle of forces, the triangle of principles — sentient, mutative ad static — when the triangle of sentient, mutative and static due to their inter-transmutation, what does happen? The triangle becomes, all of a sudden, the triangle becomes imbalanced and the release of resultant force comes from one of the vertices of the triangle.

There are three vertices. From one of the vertices of the triangle. And the point from which resultant force comes out is called Shambhu. In the phase of extrovert, in the phase of creation, it is the Shambhu, and in the phase of introvert also, it is the shambhu.

In the phase of creation, it is the starting point, it is the fundamental positivity. It is the fundamental positivity because in it lies the seed of all creation and in the case of introvert it is the Supreme Desideratum because here in this point all the aspirations all the hopes, all the desires of all living beings terminate. Similarly, it is the case in each and every unit structure. There is a starting point, a miniature — a microscopic expression of shambhu. In the entire macrocosm — in the entire cosmological order, there is a shambhu point — the first starting point. Similarly in unit microcosm there is a shambhu point, that point in microcosmic form controlling the microcosm, and this point — that point is the controlling point of the pineal gland. It is the seat of Parama Purusa ... Parama Shiva, and in the case of creation, the last point of creation ... shambhu is the starting point and the last point of creation... shambhu is the starting point and the last point, that is the crudest point we call svayambhu — shambhu and svayambhu. 'Sha' means to control. 'Shambhu' means the controller —. self-created control-

ler. Svayambhu means self-created, but not the controller because it is the crudest point ... the last point.

Now, wherever there is an expression, or wherever there is no expression, Supreme Entity is there. Just like the light of a stage, a theatrical stage. When there is an actor the light is there, witnessing the activity on the stage. Then after, the actor says something or does something; the light of the stage is witnessing that particular aspect. When a singer comes, that same light witnesses the activity of the singer, and another dancer comes, that same light witnesses the activity of that dancer. And when nobody is present, no actor, no singer, no dancer, that same light witnesses that nobody is there now. Similarly, when there is expression, that Cosmic Light, the Cosmic Father is there. And when there is no expression, the Cosmic Father is there to see that nobody is there. Now, in case of Shambhuliunga, from where creation starts, the Supreme Entity is there and where the creation terminates, the last point, the crudest point, the svayambhuliunga, there also, the Witnessing Entity

is there also. Now, in svayambhuliunga, in the human entity, the subtlest form and in the svayambhuliunga that entity is in the crude form, is in the lowest point of the body. The creativity of the living being is in the crudest point because of that crudest expression. All his divinity is in latent form in the last bone portion of the body. That latent divinity, sleeping divinity is called Kula Kundalini or coiled serpentine. It is just like a serpent rolled. Now, by means of Sadhana — What is Sadhana? Whenever a sadhaka gets his own peculiar incantation from the acarya, this incantation or mantra, when practised, the sleeping divinity is aroused by the vibration of that mantra. And by dint of that constant practice, regular practice, that serpentine move upward. Its original residence is in the Muladhara cakra, the lowermost cakra. Now, when the sadhaka, by dint of his sadhana, intuitional practice, exerts that kulakundalini, and when the kulakundalini crosses the Svadhistan cakra, next higher cakra, his feeling or expression is known as salokya. It is the first level in samadhi. The sadhaka through constant prac-

tice, is sure to attain this status. But the Yogis say that a sadhaka cannot attain this status without the special favor of the spiritual guru. This stage is called Salokya. Salokya means that he feels that the stratum wherein he is, in that stratum, in that sphere, he is not alone. The Supreme Father is also with him. That pleasure is called Salokya Samadhi. Then when this coiled serpentine crosses the Manipura cakra, one enjoys another sort of pleasure called Samipya Samadhi. Samipya means proximity.

That means that he feels his proximity to the Supreme Father is with him in the same stratum. He is not in the sky. He is everywhere. He is with him. It is not that He is in the sky and we are alone here and He is alone there. No, no, no. In the first stage the feeling is that, where I am, He is also with me. And when the second stage has come, he feels very near to the Supreme Father and close proximity to the Supreme Father is there. By dint of my sadhana, the gap between my father and myself is being reduced. That is the second stage known as samipya. Samipya means proximity. And

when that sleeping divinity, that kulakundalini crosses the anahata cakra, his feelings are known as Sayuja. Sayuja means in close contact, just side by side, just touching. In the first stage, it is vicinity; in the second stage, Samipya, it is the proximity, nearness; and here in Sayuja, the first tactual experience is there. Then, when by dint of your sadhana, the divinity, the sleeping divinity crosses this point and another sort of sadhana, a subtler sadhana — samadhi, still more subtle and that one is called Sarupya. In Sarupya, the feeling is "I am one with Him." Not close contact, but oneness. "I am one with the Supreme Cognition." Sarupya. Then by doing more sadhana, when this sleeping divinity crosses this point, the controlling point of the pituitary gland, the Ajina cakra, his experiences are known as Sarsthi, it belongs to another sadhana, still more high. In that point, the feeling is "I am He." The two entities have become one. "I am" He and I have coincided. I, He. There is one gap. "I am Supreme Entity." There is the connecting link 'am', but where they coincide, the connecting "am" will disappear. I become one with He. Or He becomes one with I. This

stage is called Sarsthi. And the last stage is when the kulakundalini comes to the seat of Shambhuliunga, of Parama Purusa is the controlling point of the pineal gland the sleeping divinity is to be exerted here and that is why in the controlling point of the pineal gland and there it is the final stage of samadhi. That final stage of samadhi is called Nirvikalpa Samadhi in Yoga and Kaevala in Tantra. Kevala means only, and the noun of kevala is kaevalla. That is, only one entity exists. That entity may be I, that entity may be He, but the differentiation between I and He disappears. So, I exist or he exist, the two ideas disappear, exist. This is the stage of non-attributional consciousness. It is the Supreme stage of Yogic sadhana. It is the Supreme Stance for a Yogi. Now, by dint of sadhana, one is to arouse and exert that sleeping divinity. The Svayambhuliunga becomes one with shambhuliunga. But for this, one requires divine help and I know one is yet to get divine help, and I know further that one is getting divine help, and I know still further, that it is for infinite time and infinite space, one is getting this divine help, and you are all sadhakas, you will certainly

attain that Supreme Stance and enjoy that Divine Blessedness. You are sure to enjoy it, my sons and my daughters.

**BA'BA'S TALK ON CONSCIOUSNESS
SHRII SHRII ANANDAMURTIJI**

Morning 24-5-69 Ranchi (Bihar)

There are four main forms of consciousness — Awake, Dream, Deep Sleep and Turiya (cosmic doom). Really speaking in Turiya form the Supreme Being exists in His own form; nature like milk remaining milk and not becoming curd or butter. Hence this is the controlling form of the other three forms. This is why God is called the Master of the three 'lokas,' the three 'lokas' being the three forms of consciousness i.e. Awake, Dream and Deep Sleep. These three expressions of consciousness have the following chief distinguishing features:

Awake—In this expression, the conscious-mind is the strongest. One is proved to believe more in the truth of these things directly experienced by his "Indriyas" (senses) rather than in things produced by the mind like thoughts., etc.

Dream—In this state one believes only in the workings of the mind as truth. The

senses do not work directly.

Deep Sleep—In this state neither the senses nor the conscious mind are working directly nor does are known about the workings of the mind. Both are working indirectly and the Supreme Being maintains their minimum essential working.

In all these forms the unit is helpless in doing anything on his own if the Supreme Being does not support your working by being the witnessing and controlling entity for all the forms. For instance, in an awakened state you may have eyes, ears and other Indriyas working, but your power to see, hear, etc., comes from one Supreme Being. The Parama Purusa can snatch these powers of your Indriyas. He can snatch these powers from you at any stage of operation. When he snatches your power of speech you will have a tongue but will have no power to speak. Without His support you are nothing, you can perform nothing. He can stop you at the stage just when you are going to assert a particular power of yours.

Your expression are therefore like the Pup-

pet Show, where beautiful dance and drama go on as long as the hand that controls the string is allowing it to happen.

The activities of mind which dominate in dreams are similarly under the control of the Witnessing Entity. He can snatch your thinking power of imagination, before the sentence in your mind regarding doubt about His existence is complete.

In deep sleep also it is the Parama Purusa (Supreme Lord) which regulates the essential functioning of the being when direct expressions are absent. If these were not so, sleep may become eternal sleep from which there will be no awakening.

The wise, therefore, surrender the workings of all these expressions unto the Turiya form or the Supreme Being. They act like His instruments. This gives them great advantage. They have no "ego" and hence no chances of loss of prestige. Being the instrument of the Supreme is a happy and efficient state.

There is a saying that the bull when he is

in fullness of his strength cries "Hum" meaning "I am great". After he dies, the weaver makes a bow of string of his intestines, and it produces the sound of "Tun Tun" meaning "You are great". Thus, falls the ego ultimately. The wise, therefore takes this stand from the very beginning.

But for God's consent none of the forms of consciousness will express themselves. He is the Supreme Witnessing Entity of all individual and collective expressions. They are diametrically opposite. He is absolute, all the other three forms are relative. This wonderful Supreme Being is the ultimate Truth, the *Sadashiva*.

Whatever you do, God sees everything. For Him no part of your body is closed or shut. He being the innermost of your being. Today I am very busy and have to attend a party, So I shall do Sadhana (meditation) for 3-4 minutes only. He knows that you are placing party above Sadhana. He hears both your spoken words as well as unspoken words. Really He hears them first before they become mental. He, therefore, has the full know-

ledge of all that goes on within and without and beneath the mind. Try to hide something from Him and you will not succeed.

Your aim should be to harmonize between your inner mind and outer expressions. Make your mind within and without one and uniform. There are two personalities in everyone, the inner one and the outer man. The inner one is less complicated, but the outer one is apparently better (more hypocritically better). The aim of Sadhana is to bring these two personalities nearer and make them one.

Take an example when someone comes, the outer man says, "Come Sir, Welcome, how pleased to see you," but the inner man says, "Here comes another nuisance, disturbance." A Sadhaka (spiritual aspirants) will be the same within and without.

When you are one and the same within and without, when all the expressions of your consciousness are in harmony with the Supreme Being, the duality of being will vanish and you will be established in permanent peace and greatness.

For individual protection we seek the sup-

port of policemen. The policeman needs protection from his superiors. The superior must however depend for his security on Him.

Therefore, for permanent freedom from fear, all obstacles and borderliness and for achieving highest purity and peace, surrender yourself to the Supreme Being. This is the only path of Bliss.

ANANDA VANII

History bears testimony that whenever man states the absolute truth in any sphere of life whether it be spiritual, social, economic, or otherwise; sought clarifications of doubts or protested against injustice and wrongs, the evil forces forthwith plotted against him, administered poison to him, and slandered him, jumped on him with rage, misused the authority against him and mercilessly dealt him blow after blow; but the blows boomeranged and ultimately the evil forces were annihilated by those very blows. Remembered by an unalterable decree of history the evil forces are destined to meet their doomsday.

ANANDAMURTI
January 1, 1974

DIRECTORY OF ANANDA MARGA UNITS IN THE PHILIPPINES

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